EXPANSION
What is it and how to write it

Expansion means detailed explanation of an idea with illustrations and examples. It means amplification. The ideas given are generally moral maxims or epigrammatic expressions.

In amplifying one should:

- Read it with care and find out its inner meaning.
- Write the literal meaning first in a few words, then the inner meaning.
- Exemplify it with appropriate illustrations showing especially its application to human life.
- Try to use the exact number of words asked. Schools and colleges have fixed 150 words with a margin of 5-10 words.
- Make the paragraphs compact, the lines of which must be coherent.
- Recapitulate the whole thought in the last one or two lines.
- Take care of grammatical and spelling mistakes.
- Do not try to comment upon the idea simply expand it showing its wide or narrow application.

Ananta Charan Sukla (1942-2020) was an eminent literary critic, aesthetician, and philosopher of art, religion, and language. He retired as a Professor of English from Sambalpur University in 2002. He was a comparative literary scholar of global repute and founded Vishvanatha Kaviraja Institute and the Journal of Comparative Literature and Aesthetics in 1977 to promote studies and research in comparative philosophy and aesthetics. His books have also been published by Praeger, Bloomsbury, Brill, Rubbettino, Sahitya Akademi, and Rupa & Co. He was a visiting professor at many universities of the West. He was also an acclaimed Odia poet, playwright, short-story writer, and translator.

Vishvanatha Kaviraja Institute
New Delhi | London | New York
Rs. 50

9 789388 824064

Revised and Expanded 50th Anniversary Edition

Model Expansions

The Student's Guide to Creative Writing

ANANTA CHARAN SUKLA

Model Expansions

The Student's Guide to Creative Writing

50th Anniversary Edition
(Revised and Expanded)

Prof. Ananta Charan Sukla
MA (Eng.), MA (Phil.), MA (Sans.), PhD
Former Professor of English
Sambalpur University

Vishvanatha Kaviraja Institute
New Delhi | London | New York

MODEL EXPANSIONS
The Student's Guide to Creative Writing
By Ananta Charan Sukla

First published: 1971
(Friends' Publishers, Cuttack)

Revised and Expanded 50th Anniversary Edition: 2021
ISBN: 978-93-888240-6-4

Published by
Vishvanatha Kaviraja Institute [Estd. 1977]
(*Journal of Comparative Literature and Aesthetics*)
Founder: Prof. Ananta Charan Sukla
Registered Office (Address for Correspondence)
HIG A-42, Sector-7, CDA, Cuttack 753 014, India
Email: jclaindia@gmail.com
Editorial Offices
• 108, Uttarakhand, JNU New Campus, New Delhi, India
• 7 World Trade Center, 10th Floor, 250 Greenwich Street,
New York, NY, 10007, USA
• 52 Gassiot St., Tooting Broadway, London SW17 8LA, UK

Cover, Layout & Typesetting
Dhara Shree Radha Trust

Printed and bound in India at
Print-Tech Offset Pvt Ltd, F-66, 1 & 2,
Technology Corridor, Chandaka Industrial Estate,
Bhubaneswar

Price: Rs. 50

All rights reserved. No part of this publication may be reproduced,
stored in a retrieval system, or transmitted, in any form without
the prior permission of the publishers.

Proverbs

1. A thing of beauty is a joy for ever
2. Grasp all, lose all
3. Youth's a stuff will not endure
4. Empty vessels make the most noise
5. Life is but an empty dream
6. The sleeping fox catches no fowl
7. Child is father of the man
8. The proper study of mankind is man
9. Too many cooks spoil the broth
10. All's well that ends well
11. Where there's a will, there's a way
12. Birds of the same feather flock together
13. Waste not, want not
14. No pain, no gain
15. Slow and steady wins the race
16. Example is better than precept
17. Failures are the pillars of success
18. Journeys end in lovers meeting
19. Personality isn't known from a man's advantages
20. We live in deeds, not years
21. Danger must be overcome by danger
22. Health is wealth
23. All that glitters is not gold

24. Strike while the iron is hot
25. Look before you leap
26. Union is strength
27. Too much of anything is good for nothing
28. History repeats itself
29. If winter comes, can spring be far behind?
30. Haste makes waste
31. Delay is dangerous
32. Something is better than nothing
33. As you sow, so shall you reap
34. Necessity is the mother of invention
35. Prosperity brings friends, adversity tries them
36. Goodness is better than greatness
37. Rome wasn't built in a day
38. God helps those who help themselves
39. Truth is stranger than fiction
40. Time is money
41. Variety is the spice of life
42. The pen is mightier than the sword
43. A stitch in time saves nine
44. Handsome is what handsome does
45. Where love is, God is
46. Fools rush in where angels fear to tread
47. Our sweetest songs are those that tell of saddest thoughts
48. Well begun is half done
49. It is better to wear out than to rust out
50. Discretion is the better part of valour
51. Might is right

52. It is never too late to mend
53. The crown and glory of life is character
54. To err is human, to forgive divine
55. You can't make an omelette without breaking eggs
56. The paths of glory lead but to the grave
57. Love conquers where force fails
58. One man's meat is another man's poison
59. Time and tide wait for no man
60. Morning shows the day
61. The path of duty is the way to glory
62. The more you have, the more you want
63. There's no smoke without fire
64. Jack of all trades, master of none
65. Heard melodies are sweet, but those unheard
    are sweeter
66. It's better to give than to receive
67. Still waters run deep
68. Prevention is better than cure
69. Speech is silver, but silence is golden
70. Work won't kill, but worry will
71. Let the dead past bury its dead
72. The higher up, the greater the fall
73. When in Rome, do as the Romans do
74. Black will take no other hue
75. To do a great right, do a little wrong
76. The devil is not so black as he is painted
77. The past is always golden, the present is always leaden
78. Stolen fruit is sweetest
79. After a storm comes a calm

80. Discipline means success, anarchy means ruin
81. Every Indian is a philosopher
82. Fortune favours fools
83. If wishes were horses, beggars would ride
84. Lock the stable door after the horse has bolted
85. Give the devil his due
86. He that is down needs fear no fall
87. Forgiveness is the noblest revenge
88. People living in glasshouses shouldn't throw stones
89. Many a pickle makes a mickle
90. A drowning man catches at a straw
91. Habit is the second nature
92. All work and no play makes Jack a dull boy
93. There's nothing new under the sun
94. Hope springs eternal in the human breast
95. Necessity knows no law
96. There's many a slip between the cup and the lip
97. A prophet has no honour in his own country
98. A living dog is better than a dead lion
99. Ill got, ill spent
100. Spare the rod and spoil the child
101. Eaten bread is soon forgotten
102. Familiarity breeds contempt
103. God tempers the wind to the shorn lamb
104. Nearer the church, farther from God
105. One slip doesn't end misery
106. Be true to the salt you eat
107. First impressions are the most lasting
108. Fine words butter no parsnips

1. A thing of beauty is a joy for ever

Human beings are distinguished from the brutes for their sense of beauty and morals. They exercise morality by their power of reason and experience beauty by the power of emotion. Morality makes them sociable and beauty fills their heart with inexpressible joy. If morality brings them prosperity, beauty brings the charm of life and makes life worth living. In the world of beauty, nothing is old and monotonous. Cuckoo's melody, glamour of aurora, and wandering clouds in autumn are nothing new. They are there from the beginning of the creation. But every year, every day, they appear with a new charm. The more we experience them the more is their loveliness. Beauty never dies. The sight of the daffodils and the song of the nightingales ever appear new in the heart of the poets and the creative expression of their experience of beauty ever fills our heart with joy. We are never tired of Shakespeare's plays or Keats's odes.

2. Grasp all, lose all

Power of all the beings in this world is limited. It is limited within space and time. A Sanskrit aphorism says that even a coward becomes as powerful as a lion when he is at his own home, while a hero is weak in a strange place. So should all men realize their own limitations and tend to work within it. When we try to go beyond the frontier we collapse. It is said again that a Pundit is he who forsakes half of his property when the whole is at danger; for he knows that if he goes to have all he loses all. What is true with the material wealth is equally true with our mental property. Psychologists agree that human memory is limited. It cannot retain each and every incident of our life but some important ones only. When one tries to remember all, he forgets all.

3. Youth's a stuff will not endure

Like all other things of Nature human life is very short. Youth, the worthiest period of life, is still shorter. Within this short span, a person builds his career of the whole life. Duty, love, beauty, and wealth; everything he exercises here. Maturity of feeling and emotion enriches him with sublime experiences and one should take advantage of this golden period of his life. Epicureans adore youth because it is the only time of sensual enjoyment. They welcome their friends to glorify their life by the full use of this youth in drinking, loving, and merrymaking. Charvak advises his group to forget here the past and the future. He adds that the truth is what is present before us, and a fool is he who controls the passion of his youth by penance and austerities. It is the time of enjoyment only. But this is a one-sided view which overlooks the seriousness of life.

4. Empty vessels make the most noise

An empty vessel, if stricken, sounds like a drum, but when full of water or any other substance it is silent. So also is the character of human beings. A man without knowledge shows his false pedantry. A woman without beauty uses much of toilets and a poor man talks highly of himself very often. But persons of real wisdom, beauty and wealth are modest and considerate. They know what they are; and feel no need of propaganda. It is said in Sanskrit that trees, when full of fruits, bow down their branches, and floating clouds when full of water vapour, come down. But fruitless trees and dry clouds are always light and stiff. Tiny fishes in a pool or river very often come upwards. But big ones remain inside. A dog tries to chase an elephant which can smash it within a moment. The worthier you become, the heavier you are.

5. Life is but an empty dream

In our day-to-day life we are closely attached to the objects of the world and to our near and dear ones. We think, our life is but for our parents, wife, children and friends. At their death we feel the loss of our life and their well-being brings us the joy of heaven. We are so self-centred and, in a way, blind to the nature of the world that we rarely speculate over the truth. Sometimes these make-beliefs are broken by hard stroke of profound realization through either serious suffering or sincere contemplation. Our relatives seem all selfish and the objects mundane. Sometimes the dearest beloved happens to be notoriously faithless, and, when we are penniless after years of enjoyment, our intimate friends leave us. All our hopes and desires seem then useless and empty like the dream objects. What Macbeth realised through utter frustration, Adi Shankara did that through constant meditation.

6. The sleeping fox catches no fowl

A fox is very fond of poultry. With all its care and cunning it looks for a hen or a cock and succeeds in its attempts very often. But no poultry comes to a fox by itself when the fox sleeps. An industrious lion kills a deer and satisfies his hunger. No deer is known to approach the lion and become its prey. The same is true for the desires, powers and achievements of human beings. Desire provokes attempts and attempts require power and sincerity. Every man desires happiness; but only a few who possess the required instruments of power and labour achieve success in their life. Those who desire but sit idly waiting for the mercy of fate or the favour of fortune, gain nothing. Alertness and actions pave the way for achievements.

7. Child is father of the man

Aristotelian philosophy says that a child is a becoming man. The difference between childhood and manhood is not so much of quality as much of quantity. Most of the signs of a full-fledged personality are present in a child in dormant condition. But suitable environment is necessary to nourish and develop these signs just as a sprout must be kept in favourable atmosphere for its growth. As a lump of clay can be moulded properly only in its moistened state so is the state of childhood. It is in this stage that all the good things must be cheered up and bad ones driven away carefully. Washington's love for truth, Buddha's detachment and Shankara's talent, all were marked in their childhood and persisted throughout their life, although changed this way or that way in accordance with the dynamic nature of man's growth.

8. The proper study of mankind is man

This is the motto of the humanists. They think that man is the crown of creation, the utmost success of the divine creator. With his conscience and power of speculation he is next to the divine beings. Not only that he is the microcosm but also the macrocosm on a smaller scale. The Indian Yogis believe that whatever is found in the three worlds, is present within this human body. The soul is the principle of consciousness and the body of flesh and bones is constituted of the five gross materials: earth, water, fire, air, and sky. These are the constituents of the universe too. So, one can get perfect knowledge of the whole universe if he meditates upon himself. This idea awoke the lndians who gave the slogan 'Atmanam Viddhi' in the beginning of their culture and Socrates awoke his fellow thinkers with his sublime exhortation 'Know Thyself'.

9. Too many cooks spoil the broth

Every work requires a definite method and definite number of workers. If more are employed there will be no discipline and the result will be disastrous. It is said that too many people cannot kill even a rat. What to tell of other important works? That is so because these people start the work so anomalously that everyone runs his own way. The required unity is lost and the work is undone or half-done. Cooking is a very delicate work. It requires an expert who should watch it all through. Only he will put the required materials…salt, galingale, and spices; what he thinks proper. If different persons are employed for putting different materials nobody feels responsible for the work. So instead of being tasteful the broth will be completely tasteless. It is rightly said, "Every man's business is nobody's business."

10. All's well that ends well

There is no action without a purpose, and the purpose, desire, motive, and capacity of the doer are all known publicly in the end. The whole action is thus judged by the nature of its end. If the end is bad, the action is bad, if the end is well the whole action is so. When a student passes in the first division it is assumed that he has laboured hard with all his sincerity; and when one suffers from disease it is obvious that he has disobeyed the rules of health. In most cases, purpose, way, and end of an action are of the same nature. The doer with a good desire adopts a good means and achieves its proper result. In that case judged by the end the whole course of the action certainly appears good. The end has been so common a criterion of the action that even when a bad action ends in good result accidentally, the whole course of the action is considered good.

11. Where there's a will, there's a way

Will or desire is the root of all creation. It is sung by the Rigvedic sages that only desire was there before the cosmic creation, and it is thence that the whole universe has sprung forth. There is no life and no work without desire. If human beings have advanced beyond the brutes, it can be attributed to their volition and power. And where there is an adamant will, success is at hand. The fable of the thirsty crow which drank water by putting pebbles into the jug; of the old hungry tiger which deceived a greedy passer-by with a golden bracelet, and of the fox which cheated a crow with a piece of meat, sufficiently prove that it is the strength of will which is more important than that of body, and when even the lower animals can achieve success by such strong desire, what should one say of human beings? The strong will definitely find a way.

12. Birds of the same feather flock together

It is the law of nature that like begets like. Cranes do not assemble with swans, nor do crows with cuckoos. Horses always fight against buffaloes, and our lndian crows cannot keep company with the Australian crows which are white in colour. Likewise, human beings are classified by their country, colour, taste for food, dress, and religion. Customs and mores grow accordingly. A European cannot adapt with an American, nor does a Buddhist feel at home with a Hindu. Thieves avoid the police and the wise evade the company of the fool. The industrious never mix with the idle, and an idealist quarrels with a materialist. All the things of the universe are thus arranged according to their nature and generally, the individual is known by the society, and the society by its individuals.

13. Waste not, want not

Want is, in fact, rooted in the growth of a person. Want and ambition are, in a way, complementary; want is discursive, while ambition is intensive. Too much of everything is always bad. Everything must operate within its limits. Wants in us arouse our sense of happiness. Unregulated wants cause damage to life. A poor man desires a hundred, the man with hundreds demands a thousand, and the one with a thousand lusts after more. Wants multiply with achievements, and at last they spell disaster. These uncontrolled desires can be checked by an economical use of our stock. Most of our wants are sourced in our reckless expenditures rather than scarcity. Thus, wastage opens the way for wants and thereby leads to misery. Planned spending minimizes the growth of wants; and the minimal the wants, the more is the happiness.

14. No pain, no gain

To desire is easy, to achieve is difficult. No pain is required to construct a castle in the air or ride horses in a dream. In the real world, however, the construction of monuments or riding upon horses require both money and labour. One must undergo a lot of pains before achieving his objectives. The more valuable is one's success, the more painful is the process. Rome was not built in a day, nor did Shakespeare become a famous dramatist overnight. Persian art, the wisdom of the Buddha, and the glory of the Victorian Empire were due to several years of assiduous labour. Gandhi's non-violence, Tagore's poetic genius and Gopabandhu's sacrifice were not the results of a day's effort. It took several years of toiling. It is this practice that makes a man and a nation, and not dreams or mere imagination. A rose without a thorn is an object of dream, but not of real achievements.

15. Slow and steady wins the race

The winner of a race starts slowly. He lags behind others from the outset. Gradually he increases his speed, and with all his patience and strength, outruns all his competitors at last. Human life is like a race where every other being is a competitor. Their failures are many, because patience and perseverance are rare. A meteor flashes its lights for a moment and vanishes just after, but the sun shines gradually and rises slowly to its apex. So does a man compete in the race of life. He does not exhibit himself from the very beginning; instead he reserves his vitality and strength through constant practice, observes others' power and skill, and gathers experience and knowledge. Then he starts. He displays his might when others fade and wins the race when others fail. His progress is slow and steady.

16. Example is better than precept

To advise is very easy, but to execute the advice is very difficult. Life ought to be guided by action, not words. Thought, speech, and action are the three moral virtues quintessential for the perfection of character. Action is the most important of all these three. It is our duty to think, speak, and act well. Ideal personality is not merely a by-product of thoughts and disquisitions only. These must be performed in action. Before advising others, one must first work it out himself and set an example for others to imbibe. He will influence others much better than his advice. Our educationists emphasize the necessity of social responsibilities from time to time. But all their talks are fruitless and futile if they are incapable of manifesting the principles of their own speeches. It is better to practice what is preached. The secret of success, as all great men have displayed, is precisely this.

17. Failures are the pillars of success

A baby just born cannot stand erect, nor can walk steadily. He takes a significant amount of time to learn the essence of the task and conduct it independently. He tries and tries until successful. The more he fails in his attempts, the more is his zeal for success. So is the path of man's construction of personality. Psychologists assert that men learn via heuristics (trial and error method). Without erring, one cannot earn knowledge; and without failures, one cannot enjoy the bliss of success. It is these failures that make a man perfect by cheering him up in every stage of his construction. A Sanskrit aphorism says that a coward is he who does not commence work fearing failures, and he belongs to the middle rank who starts the work but leaves it facing failures—but the ideal man never relinquishes his task even amidst thousands of failures until he is successful. In fact, failures pave the way for success.

18. Journeys end in lovers meeting

Love is the most fundamental experience in a man's life. Without it life is imperfect. The whole course of life—from birth to death—is a long journey full of worries, anxieties, sufferings, hope, and frustration. It is not a rose without thorns. Man with all his power and courage attempts to cover up this long path, but why? Where does it end? Where does a man feel that his efforts have found proper result? It is in love. Love is the centre of the whole world. From love we are born, in love we are nourished—and it is with a perfect union of the lovers that their journey of life ends. They are attracted to each other, pine for each other; and treading the thorny path when they unite, they are relaxed and fully satiated.

19. Personality isn't known from a man's advantages

Struggles make a man. Man's personality gradually grows through his grappling with adverse forces. The more spirited is this struggle, the more fertile his personality becomes. Advantages make life easy and smooth, and as such a person with advantage happens very often to be indifferent towards the problems of his fellow beings, and so lacks a proper understanding of life. Two people: one with struggles, and the other with advantages, very often differ in their achievements. A student with a lot of difficulties may have a normal academic career and may not be well off in his life, while another with advantages possesses a brilliant career and is established in society. Here the better achievements of the latter do not necessarily indicate his better personality. This does not mean that advantages are harmful for one's life. These are rather quite necessary. However, one misses the charm of living by battling through life-long struggles.

20. We live in deeds, not years

Gopabandhu, one of the pioneers of India's political revolution, once said that human life is not a matter of years, months and days, but of actions and only actions. Those people immortalized in the pages of history have lived their lives with valour and austerity, not in terms of duration. A man of ninety years is not necessarily superior to a man who lives only up to his twenties. Contributions of Shankaracharya and Vivekananda to Indian philosophy and spiritual wisdom are worth far more than a centenarian who has performed no memorable deeds. Similarly, we remember Keats today not because he lived long. His contributions to literature far exceeded the brief years he inhabited the Earth.

21. Danger must be overcome by danger

There is no life without danger. We have external as well as internal dangers in our everyday life. We fall ill, face the attacks of our enemies, and are compelled to perform certain deeds which are risky and which we do not like. Besides, there are mental troubles due to non-fulfilment of many of our desires and hopes. In a word, life necessarily involves danger. In order to avoid dangers, we must not seek shelter through isolation from the world. We are social beings and without society our life is meaningless. We must live a social life with courage and strength. Our embracing of dangers may sometimes be interpreted as recklessness as it may harm others and even cause certain loss to us, still this is preferable. When necessary, danger must be overcome by danger.

22. Health is wealth

It is said in Sanskrit that we should take care of our body first and then practise religion. This is quite true. Without the body, there is no consciousness, no soul, no mind, and hence no life at all. The body must be looked after first. It must be healthy, otherwise no achievement, material or spiritual, is possible. However, the body should not literally be understood as a compact of flesh and bones. It points to the entire physical and psychological state of the organism, and health stands for the soundness of both the mind and the body and their happy co-ordinations. Similarly, wealth does not merely mean material affluence. It denotes all the achievements by our faculties of reason and sensibility, which bring overall prosperity. Thus, health is wealth not in the sense that a healthy person becomes wealthy automatically. Health enables one to perfect his physical and mental powers of genius, which subsequently enables one to acquire true wealth.

23. All that glitters is not gold

Gold glitters. But not all that glitters is gold; for brass with a fine polish may shine even more than gold, while gold kept in a basket for a long time or hidden in earth may not glitter at all. This indicates that reality should not always be judged by its appearance. Sometimes a piece of rope is erroneously considered to be a snake and a mother of pearl, a piece of silver. In both cases we judge the reality wrongly guided by the appearance of things. Similarly, a man of wisdom wearing a simple dress and living with very ordinary means may look ordinary, while an illiterate with gorgeous dresses and a pompous way of life with assumed gravity may look dignified. The character and personality of a man cannot necessarily be known from his countenance. A proper judgment of things, hence, requires a deep insight into the nature of things cutting through its delusive appearance.

24. Strike while the iron is hot

A blacksmith makes sickles, axes, chisels, and other tools from iron blocks when they are red hot. It is at this stage that a block of metal can be shaped according to the desire of the blacksmith. When it is cold it is too hard to be moulded. Similarly, an artist makes beautiful images only of clay, not of hard earth. This is equally true in case of the construction of human character. Childhood is the beginning of a man's career. It is at this period that he is influenced by ideas and actions. He becomes wise if guided by men of wisdom and goes astray if the wicked misguide him. A robber past his prime can hardly be transformed into a saint, and learned people though advanced in age can hardly be fools. Considered more widely, this motto indicates that an individual needs time and environment for skilful performance.

25. Look before you leap

Life is full of leaps. We know that there is danger everywhere in our life, and in order to win the struggle for our existence, we must advance with firm determination. Weak escapes or hesitations will certainly ruin us. But our courage, determination, and perseverance in all our actions should not be without proper judgment, precaution, and care. However strong and skilful a sportsman may be, if he jumps from whatever height to a place full of thorns or boulders without considering the limits of his power, he'll certainly break his limbs. Similarly, before taking any decision, one must consider the pros and cons of the matter with proper awareness of the limitations of his power in the environment. One must measure a yard before walking a foot. It is with this forethought that one can be steered towards success.

26. Union is strength

We know the ancient story of an old man who on his deathbed promised to teach the most valuable things of the world to his sons. He asked each of his sons to bring some sticks and break them separately. Each one succeeded in breaking the sticks separately, but when they were asked to break the sticks together in a bundle, each one failed. The old man taught them the most valuable lesson, that union is strength. If a bundle of sticks cannot be broken by a young man, how strong would a union of men be? From the pre-historic period men have been forming unions in societies, sects, states, and countries by realising this truth. A society earns fame, a state develops in comparison with another, and a nation becomes cultured only when the individuals are united and campaign for change. Crises are inevitable when this unity is sacrificed for selfish personal interests.

27. Too much of anything is good for nothing

Too much of anything is always bad. Food nourishes our body, but too much of it causes indigestion. Sometimes wine serves health, but too much of it damages the body. Lemon tastes sour and helps digestion, but too much squeezing makes it bitter. Wealth brings prosperity, but too much of it brings disaster through pride and prodigality. Ambition is a must for human life but too much of it makes one abnormal. Similarly, all other human values like charity, love, sympathy, etc. are harmful if used too much. This idea is well illustrated by Chanakya. The golden city of Ceylon was destroyed for too much pride of Ravana. The Kauravas were killed as they became too much prestige-conscious, and Bali, the king of giants, was suppressed to the nether world for his excessive charity.

28. History repeats itself

History means a systematic record of the true events of the past. But the study of history does not end only in knowing the past. It enables us to understand the present as well as the future. For, the past is not something lost, nor is the future something very new. The present evolves out of the past and leads to the future. Past events intensively make us aware of the law of Nature that the same thing happens under similar circumstances. Nothing develops indefinitely or goes down for ever. Success and failure move in a cyclic order. So also is the construction and destruction of the whole universe. What is new today becomes old tomorrow, and the old again appears anew after some time. According to the Vedic philosophy, what we see today as perfect was present in the previous Kalpas in the exact same way.

29. If winter comes, can spring be far behind?

Winter is a harsh season. It is a harbinger of coldness, both of the body and of the soul. We should remember that the whole year is not just one season. Just after winter comes spring with its nectar to revive the buried roots. Nothing is constant in this world. Everything comes and goes in a cyclic order and this repeats indefinitely. Day and night, winter and spring, sorrow and happiness are all subject to change. If one is a beggar today, he might become a millionaire when the season changes or the tide turns. With this knowledge of the nature of things, human beings ought to go on working and should wait patiently for the future. Though put to misery today one attains to a lot of wealth tomorrow. Nor should one feel proud of his wealth, since it is subject to loss.

30. Haste makes waste

Everyone wants fortune to favour them for overnight success. In one's bid to amass a large fortune, one's commitment to the task is often below par and the results are disappointing. A student who reads his books swiftly in order to complete his studies hastily cannot comprehend well. He remembers a little, but forgets more. A man who eats quickly has poor digestion. Nothing that is performed in a hurry yields success. Through a continuous and patient practice a student earns knowledge, a patient recovers his health, and the poor become rich. We know how long babies take to stand erect and walk. Someone taking a rapid step either gets injured or loses his limbs. It is the slowly running water and not the rapidly flowing one that rubs away the stones under it. Life is lived happily by a calculative and careful man, not by a man of hasty thoughts and decisions.

31. Delay is dangerous

One should start the work as soon as one decides to do it. They should continue with perseverance until the end without thinking of the result. The process at every stage must not be rushed or unprepared for haste makes waste. Once the decision is taken, work must not be suspended for long. Many factors may impede the progress of the work and many more obstacles may crop up before its completion. Human life is short and full of difficulties. There is no tomorrow upon which we can bank our wishes. Ravana, a man of profound realization, preached this truth to Rama at the time of his death. He wanted to construct a road to heaven from the earth. He could not do it for he had delayed the project inordinately. Decisions must be promptly followed by action.

32. Something is better than nothing

Wants are unlimited. Sometimes our wants drive us towards achievements; even spectacular achievements. However, there are more wants which occupy us and we fail to appreciate that which we have already achieved. This thought leads to discontentment, unhappiness, and frustration. The world is not controlled by our desires. It has its own laws of operation. During its course whatever comes to our hands through sincere practice, we should accept it with pleasure. When there is no rain for days at length in summer, a little drizzle although of no benefit to cultivation serves the purposes of reviving our spirits. Similarly, a little food is better than starving and a piece of rag serves better than no cloth. It is not easy to be a millionaire. But a man with sufficient money is surely better off than a beggar. In all cases, something is better than nothing.

33. As you sow, so shall you reap

If you sow paddy in your land under proper conditions you will reap paddy and not anything else. One cannot expect guavas from a mango tree. Again, only sowing is not enough for a good harvest. One has to take proper care of the process of cultivation at all times. One with sincere effort, thus, reaps enough crops, while another with casual little care harvests poorly. So one gets the result according to his action. Sinners rarely are rewarded while honest folks are not known to be penalized. A student achieves success in the examination by earnest desire for learning and sincere labour while irregular and negligent study brings failure for another. A man with a little money can manage his family if he spends judiciously. But an extravagant man suffers even if he earns in lakhs. Actions determine results at every juncture of life.

34. Necessity is the mother of invention

All our actions are guided by necessity. We eat and drink to satisfy our hunger and thirst, construct houses for a shelter, and continue studies to quench our thirst for knowledge. Unnecessary labour is a disqualification for every human being. The pre-historic man had neither so big a world as ours nor had he the manifold development of each of the aspects of his life and society, for his necessities were few. As time passed by and the world turned over its pages one by one, man's wants increased and he paid all his attention to fulfil those. From the advent of roughly boiled food to the use of richly spiced dishes, from bullock carts to aeroplanes, from stone-cut weapons to spacecraft, man has invented tools and gadgets to supply his wants. All inventions spring forth from the womb of necessity.

35. Prosperity brings friends, adversity tries them

Friends are easily made when we are wealthy. Each hour they come, express their sincere love and deep affection for us; they say, so much is their love for us that even a day cannot be spent without us, and promise that by all means they will continue this friendship in the future. But all their sympathy, attachment, and well-wishes depart with the diminishing of our fortunes. When confronted with adversities, they are rarely to be seen around. A true friend is indeed very rare. He shares our sorrows and happiness equally. Nay, we see him more in the days of our misfortune than in those of prosperity. With all his help, even sometimes at the cost of his own life, he tries to save us from danger and supply our needs. According to Chanakya, a true friend is he who helps us at the time of both prosperity and peril.

36. Goodness is better than greatness

Goodness implies a developed personality with requisite empathy, fellow feeling, respect for superiors, love for the juniors, and zeal and capacity for hard work. Greatness can be defined as transcending moral value judgments by dint of genius, force of character, and ability to inspire. The good and the great are not necessarily combined. A person with sufficient human qualities may not be considered socially indispensable. Similarly, great men are not always good. An emperor may be an oppressor; a millionaire the Merchant of Venice. But a good man is certainly worthier than a great man; for it is his inner character, his human qualities, and not his outward exhibition of power that is to be valued. A great man's ascent is mercurial, whereas a good man gathers respect by dint of his labour and steadfastness to principles.

37. Rome wasn't built in a day

In ancient Europe, Rome's fame had spread far and wide with its talented emperors and fabulous material and cultural growth. This achievement cannot be attributed to a night's work. Its powerful and visionary emperors along with its patriotic subjects attained this prosperity through a slow and steady progress which took ages together. The same is true in case of other nations and individuals. Nobody can climb the Mount Everest without adequate training or become wise in a minute. Success at each stage requires the combination of hard labour, profound patience, and perseverance. Solid success needs slow and steady progress. Gandhi's victory through non-violence, Gopabandhu's sacrifice, Einstein's scientific investigations and Shastri's social leadership were products of years of toiling. One can grow a long beard or become famous overnight in dreams only, not in the real world.

38. God helps those who help themselves

Man is surely under the control of destiny. Despite relentless efforts, one is often witness to a series of failures, while another succeeds without much effort. This does not mean that man is merely a puppet in the hands of God and that his labour, sincerity, and perseverance go unnoticed. Rather just the opposite is very true. Man is the maker of his own destiny. As the deer does not enter the mouth of a sleeping lion, fortune shall elude the indolent man. God does not help a person who worships but shows reluctance at work. Without God's mercy our attempts are of course subject to failure. God is merciful to a self-dependent person who performs his tasks religiously without expecting the fruits of worship or even his action.

39. Truth is stranger than fiction

Fiction ordinarily means an imaginary story devised by a writer to arouse the sense of wonder in the readers. Things that commonly happen are axiomatic such as rising of the sun from the east, mortality of all beings, downward flow of the rivers, etc. These incidents do not arouse wonder for we are aware of their regular happening. But the excessive height of the Brobdingnagians in the Gulliver's Travels, the achievements of Ali Baba and Aladdin in the Arabian Nights are all extraordinary. They appear very strange to us. This is a very common idea. But if we judge seriously we find that truth is stranger than fiction. The discovery of reality breaking the cover of appearance certainly arouses more wonder in us. The theories, ideas, and objects that the philosophers and scientists give us are strikingly wonderful not because they are all fiction, not because they are truths of nature, but because they are truths hidden from ordinary eyes.

40. Time is money

Money does not mean currency notes or coins only. It refers to wealth and sorts of achievements of a human being — both spiritual and material, that pleases him. The maxim implies that he, who can keep time at bay while performing his duties, shall be rewarded for having wasted a little of it. It is said that time and tide wait for none. We cannot defer time according to our whims or fancies; rather we have to work according to its progress and should make use of it properly. One who values it wins fortune, and one who neglects it spoils his life. While honey bees and ants exercise this principle, it is shameful that human beings pay no heed to it. They ignore it. They dream that every moment is to be enjoyed, and in course of their pursuit of pleasure, precious time is sacrificed.

41. Variety is the spice of life

It is said in the Brihadaranyaka Upanishad that God created this world out of himself to enjoy His own bliss. He was alone before and realized that loneliness brings monotony and ends in uneasy feelings. So the One became many—night and day, sky and earth, good and bad, bitter and sweet, and so on. This variety is indeed the source of bliss; and he lives a real life who tastes the various aspects of this world. Even the tastiest dish is unpalatable if consumed daily. Spring would have no charm for us if there were no winter. The moonlit night is so lovely because some nights are dark and the summer evening is so enchanting because days are unbearably warm. A life full of pleasantness and joy would lose its charm if it were without struggles and hardships. Thus, that life is perfect that paves its way through a variety of experiences.

42. The pen is mightier than the sword

A sword can slay only those who present themselves in a confrontation. On the contrary, a pen affects innumerable persons and nations irrespective of their presence or absence. Physical power thus happens to be inferior to mental power. A nation is guided not by the soldiers who are servants to the orders of the kings but by the diplomats who exercise their genius through writing. The pen garners influence over the mass by appealing to the human intellect and emotion, and is considered far more influential in a civilized society than the wielding of a sword. Language supersedes the body and is held to be of lasting value. No nation is built by means of a sword i.e., by the threatening orders of a monarch. It is by the vision and ideas of the poets, philosophers, and statesmen that countries progress through reformation.

43. A stitch in time saves nine

An insignificant tear in a piece of cloth expands gradually, and if not stitched in time, the whole cloth is torn within a few days. If care is taken immediately and the tear is mended, it prevents further damage to the cloth. Our life can be compared to a piece of cloth which at every moment is liable to suffer wear and tear. We fall ill, suffer from the misunderstanding of our friends and from domestic, monetary, and many other difficulties. If precaution is taken in all these cases, the matter cannot go far. It will be contained before we come to any grief. One minor tear, if ignored, gives way to another. Attack of disease, for example, creates mental disturbance and causes monetary loss which gradually ruins our peace of mind. If the first damage is checked just at its outset, its accompanying damages can easily be avoided.

44. Handsome is what handsome does

If action is the criterion to judge human life, personality must be judged by the nature of their action and by their physical appearance. Things are not what they seem, for a man may appear sociable while he may be a villain. A man may be very handsome in his physique but the real beauty of a person is not a matter of physique only. Love and sympathy, purity of heart, clearness of thought and expression, etc. are considered to be the elements of one's inner beauty. Beauty attains perfection in a unique combination of both the aspects—external and internal. But as this combination is rare, internal beauty must be given importance, and it is in the actions of a man that inner beauty is fully reflected. One's handsome character is ascertained if one's actions are handsome. However beautiful a robber may be in appearance, everybody hates him for his deeds.

45. Where love is, God is

It is said in the Hindu epics that once God said to Narada, his dearest devotee, that He is present neither in the Vaikuntha nor in the hearts of the Yogis practising heavy austerities but in places where his devotees are singing hymns to Him with love. Love in its widest sense means a principle of attraction and attachment. This includes sympathy, nursing, fellow feeling, and charity. In fact, love is responsible for the existence of the whole world. A baby is born and brought up by the attraction of a male for the female, and of the mother for the baby. People are grouped into societies, and a nation proceeds on the path of culture only because all individuals of the group are tied and united by the bonds of affection. Thus God manifests Himself in this world through this principle of love, and God-realization is impossible without true love and devotion.

46. Fools rush in where angels fear to tread

One of the most valuable virtues of human beings is the awareness of one's own limitations. However powerful and intelligent a man may be, he cannot dare to say that he is capable of performing all kinds of deeds at all times. Only a few people realise this truth. Others are ridiculously unaware of their weakness, and so without proper self-assessment they jump into every field and are harassed eventually when all their efforts end in hopeless failure. They are fools, for as once Socrates said, they do not know that they are ignorant. On the other hand, angels i.e., men with perfect self-awareness, foresight, sound and calculative intelligence, and profound humility do not venture to perform the deeds for which, they feel, they are not sufficiently capable. It is this considerate character and power of self-analysis that make a human being angelic.

47. Our sweetest songs are those that tell of saddest thoughts

Reality teaches us an important lesson that sorrow administers pain. We feel pain when we suffer or see others suffer from sorrow. We feel apologetic if our friends suffer. But strangely enough, this feeling of pain changes into joy when the object is represented in art forms like songs, plays, paintings, etc. Not only that, the pleasing experience derived from the pathetic scenes of art exceeds that derived from all other sentiments such as love, fury, etc. That is because pity, the root of pathetic sentiment, is the most humane among all feelings and is rare in animals. This appeals to us when it happens with a practical effect. Failure in an examination makes us cry for it brings practical loss, but in art it is only imaginary. So instead of affecting practically it appeals to our humanity by arousing pity; and the more its appeal, the more pleasing it is.

48. Well begun is half done

Before starting a work necessary equipment must be arranged carefully. Proper attention must be taken to avoid any impediment. But this does not mean that all the attention should be concentrated upon the beginning only. The beginning is important as it inaugurates the end; it is not the end in itself. Unless the action begun successfully arrives at a satisfying conclusion, the entire effort could be interpreted as having gone to waste. A worker sometimes takes so much time at the outset that he runs out of time at the end. An examinee must divide equal time for each answer. If he emphasises upon the first one without allowing adequate attention to the rest, he shall regret after the time elapses.

49. It is better to wear out than to rust out

Mere possession is not enough. In this world of action it is more important to use what we possess than to hanker after more possessions which will simply waste away if not used. It is really encouraging to have a good store of intelligence, but in course of time this stuff will fade unless it is exercised with zealous labour. It is wiser to spend our power properly than to simply lose it. So also is the case with wealth and physical power. Rich people are generally miserly. They like to hoard money and to stand simply guarding their coffers. They forget that nothing will go with them to their graves as death is inevitable. It is better if they use it properly, enjoying their own life and helping others in many respects. A man reaps better results by wearying out his meagre possessions than another who simply increases the stuff without use.

50. Discretion is the better part of valour

Valour is certainly an important human value. There is no use of a life without sufficient courage to overcome danger and its consequence. Since human power is limited, this valour must be used carefully. One may use it recklessly without proper assessment of the situation. Such a person welcomes danger instead of avoiding it. However expert a swimmer may be, he must consider the strength of the current in a full-flooded river and how far he can succeed in crossing it. If he lacks this judgment, he may simply drown himself. Thus courage and physical power must be supplemented with discretion suiting the action to the circumstance. Then only it will be true bravery. Don Quixote's adventures culminated in ridiculous failures for he did not exercise his valour in a discreet manner, while Gulliver with less valour but more discretion, succeeded all through.

51. Might is right

In the pre-historic period might was the ground of all rights. The nomadic tribes assaulted the other tribes and, if they came out victorious in their confrontations, asserted their dominion over them. This paved the way for oppression and tyranny. In the course of time, kingdoms were established and the kings strove to ward off the attacks of the other mightier monarchs. From that time until now, constitutions of all the countries have tried to penalise heavily the people who try to exercise this unruly principle. Rarely has this been successful, for who can avoid the law of Nature? Life in the universe is subject to one's victory and other's defeat in the struggle for existence. The stronger is considered the all-out authority of his kingdom. This strength is not necessarily physical. Mental power must be included here; and from that point the pages of history prove sufficiently that might is right.

52. It is never too late to mend

One or two failures in one's life do not prove that one is too weak to face the struggle for existence. There is enough time yet, one should know, to fill in the blanks, and to mend the rents of his career. Failure in one's life simply means that one has had a setback and requires improvement. Human life is a dynamic organism, the progress of which is hampered very often by various factors. But man with his rational faculty must realise that he has the power to prevent unprecedented accidents in life. Sometimes it so happens that in spite of one's sincere effort one fails continuously to mend. He should not feel frustrated despite his failed attempts. He must keep trying patiently until he achieves full success. Every moment of one's life is precious for mending the defects suffered throughout.

53. The crown and glory of life is character

Character is the differentium of human beings. Moral and emotional consciousness distinguishes them from animals, and the more the power of this character, the higher is the rank of a man. There is no value of a man's life, if he is ignorant of the laws of society, lacks sympathy, courage, and fellow feeling, and has no capacity for enjoying the subtle and deep effects of the fine arts. A king wears a golden crown and gains glory by winning over other kings. Both his crown and glory are transitory, since he could be subjected to defeat soon after. Losing that he loses all. A man of good character loses nothing in his life. There is no wastage to this stuff. The more he exercises its power, the brighter he becomes. In one's life, material prosperity may be gained and lost several times. But if character is lost once, it is lost for ever.

54. To err is human, to forgive divine

Every human being is subject to error. When even saints who have controlled their sense organs and by constant practice have developed brilliant memory and foresight, err very often, should humans be discounted of that flaw? Erring is not then a drawback; it is rather quite natural. Forgiveness, on the other hand, is not common with men. Through sincere practices it is earned by them and that is why it is rare. Those who possess it are distinguished from normal human beings and are placed in the divine rank. The story of Vasishtha and Vishvamitra in the Indian epics tells us how the latter was taught a lesson by the former, and how by heavy penance through several failures the latter achieved at last a divine status, the rank of a Brahmarshi, only when profound forgiveness filled his heart. Jesus Christ's spirit of forgiveness is also unique and divine.

55. You can't make an omelette without breaking eggs

Some people are there in the world who try to catch fish without entering mud ponds. They want that, without risk or troubles, they should enjoy good fruits. But this is nearly impossible. If you want to prepare an omelette, you must break eggs. You cannot say that you feel sinful breaking the egg and spoiling the life of an embryo; so there must be some other way of making it without killing the organism. But it is ridiculous. You cannot expect that in this world pleasing results must always be achieved via pleasing methods. To wear the crown, a king must undergo fights and stabbings; to stand first in the examination, a student must labour hard; and the stronger a man's struggle, the more are the chances of success in his life. There is no gain without pain and no success without risk.

56. The paths of glory lead but to the grave

Man hankers after wealth, pleasure, power, and glory throughout his life. He thinks, life is useless without them. He loves glory most of all, and is ready to win it at the cost of wealth and power. But in what direction will it lead him? The path of glory is always full of obstacles. Man has to struggle hard, treading through years of pain and perseverance in order to overcome the impediments on this path. But what does he gain? He gains transitory glory, gradually giving way to hatred and jealously. He remains of course, immortal in name. Immortality has much practicality in itself. The real question is, what does the glorified reap from all this humdrum applause? He suffers a lot in his lifetime and gets some recognition only after death. Is it exactly an achievement? Death inevitable comes, grasping and carrying him away to the graveyard.

57. Love conquers where force fails

By applying mere force, nothing is achieved except tyranny and oppression. The pages of history tell us the power and prosperity of Timur, Alexander, and Hitler. Their achievements were not empty. One cannot subjugate the spirit by force. We know the story of Ashoka the Great and his thirst for power and bloodshed. On the battlefield of Dhauli he killed lakhs and captured millions, but he could not capture the heart of his captives. He realised this at last and converted himself to Buddhism, admitting thereby the power of love as superior to that of force. If Ashoka is immortal today in the pages of history, it is not for his force, but for his love and compassion for human beings. He won by love what he failed to win by force.

58. One man's meat is another man's poison

The world is of varieties; in other words, variety is the fundamental principle of this world. From country to country and nation to nation, physical construction, mental character, social custom and behaviour, language, ways of living and thinking, food, dress and many other aspects of human beings change variously. Even in one family, children from the same womb possess strikingly different features. One may be pure, fair, handsome, and well-behaved with a vegetarian taste, while another could have different preferences. One's organic system is so made that he can digest more amount of meat thus developing a very sturdy figure, while another suffers from indigestion if he takes a single piece of meat. The fact is that in this world of many tastes no fixed criterion is possible. We have to judge various people from various angles of vision, and everyone should judge his tastes and faculties before deciding to emulate others.

59. Time and tide wait for no man

Natural occurrences wait for none. For our well-being we must watch them and take the advantages of these happenings. Farmers should judge the suitable climate for crop cultivation and should act accordingly; sailors should control their vessels according to ebb and tide. Instead of demanding Nature to suit our will we should suit our will to Nature, and see that tasks are done at their proper time. Rainy season is the proper time for cultivation and autumn for harvest. If the time of cultivation is delayed, harvest is nil. Similarly, childhood is the time of building one's character; and youth of action and enjoyment. If the functions proper to each period are not performed on time, suffering is the only outcome of all the action; and futility is the only end that is achieved. Thus one should strike the iron while it is hot.

60. Morning shows the day

Morning raises the curtain of day. It is morning that determines the course of an entire day. If the morning is cloudy the entire day appears pallid and if it starts with a fine sunrise the day becomes bright and clear. What holds true for nature resonates with man too. Childhood is the morning of a person's life. Most of the signs of one's greatness are witnessed in this period either distinctly or in a dormant state. Buddha's love for wisdom, detachment, and contemplation were very distinctly marked in his childhood. Although so much of sacrifice, love for justice, and such great personality traits were not marked so clearly in Gandhi in his childhood, his love for truth and perseverance offered glimpses into his bright future. Great statesmanship and spectacular success is unimaginable without streaks of it in childhood, just as smoke is impossible without fire.

61. The path of duty is the way to glory

Everybody is fond of glory in this world. But it cannot be achieved by simply wishing or dreaming. The way to glory is full of endurance and perseverance. People work in various fields, and their fame, therefore, is due to the success in their respective spheres. But in all the spheres, success requires dutifulness. A man bound strictly to his duties, performing the actions with all his sincerity and faithfulness, achieves success. In fact, this sense of duty is the most distinguishing trait in human beings. It is said in all the religious scriptures that the supreme success of human life requires the performance of duties without hankering after glorious results. A dutiful man definitely earns success by making the whole course of life fully glorious. If Buddha, Ashoka, Akbar, and Gandhi are immortal today, it can be attributed to their sense of responsibility which is the true key to glory.

62. The more you have, the more you want

Wants are unlimited in a man's life. If today we fulfil one, tomorrow we shall have another and so it'll continue ad infinitum. If I'm thirsty now, I'll simply need a glass of water. But if I get plenty of water to drink, I'll not like to take it again tomorrow. I'll then desire to have a glass of sherbet. Yesterday I earned a hundred rupees but wanted to have another hundred. Today I earned two hundred rupees but wanted another two hundred. Tomorrow I'll try to earn a thousand rupees or even more. I have a charming wife but of what use is that charm if my children are not obedient and well-mannered. I'm a school teacher today but am looking for the post of a college lecturer. I become one tomorrow but it didn't bring any happiness. I ask myself, don't I deserve a better job with a higher salary? Human wants are never-ending.

63. There's no smoke without fire

Fire causes smoke. Hence, without fire how can there be smoke? Without the cause how can there be an effect? Every effect has its appropriate cause, and every cause its appropriate effect. Death is the effect of the failure of the organs and is sometimes mobilized by poison or diseases. Casual and careless labour brings failure, and success is the effect of sincere work. This is the law of Nature which is inevitable. Sometimes it is seen that one is condemned or accused without reason, while one's success is striking without ample efforts. But this is only apparent. Proper investigation shows in such cases that somehow or other the accused man is involved in the troubles and there are certain factors which help in the success of a man, in spite of his insincerity.

64. Jack of all trades, master of none

Human genius is limited. A man of genius cannot boast of grasping and mastering all the arts and techniques. He has to choose only some of them. One who tries to grasp all, loses all. There is no question of mastering them. One cannot be a master of mathematics, fine arts, medical science, and engineering at the same time. Even mastering all the fine arts such as literature, painting, music, and sculpture is impossible. One has to emphasise on any one of them. An attempt to master all will definitely end in disastrous failure. To master a trade it is necessary that one should give all his attention to that. Through continuous practice, sincerity, and perseverance he has to tread perilous paths. Mastery cannot be achieved overnight. One can master no more than one trade at a time. If he fluctuates, he will simply be a jack of all trades, and master of none.

65. Heard melodies are sweet, but those unheard are sweeter

In our life, hopes are more pleasant than the actual pleasant achievements. In the deadly days of winter we dream of the charm of spring and anxiously wait for its calming breeze, cuckoo's songs, and bright sunlight. Spring comes, lingers a while and goes away, and then suddenly when the hot summer approaches, we wake up, as if from a dream, and regret, "Alas, the spring has gone!" In fact we enjoy the hopes of happiness more than the actual days of happiness. Distant mountains and pictures of unknown countries give us more pleasure than the near and known ones. The same is also true in case of songs. Songs always please us while we listen, but those unheard earlier allow the formation of an imaginative framework which, through synaesthetics, give us holistic pleasure. It is imagination, and not reality, that gives human beings more pleasure.

66. It's better to give than to receive

Giving and taking are necessary for an ideal social life. We cannot live happily when we see our friends suffer. We have to help them fulfil their needs and nurse them when they are sick. A selfish man lives no life at all. Similarly, however powerful and rich a man may be, he cannot be victorious without cooperating with others. There is every possibility of his failure, for which he will be compelled to take help from others. But it is always better to give than to take. We should so prepare ourselves that we shall require help from others as little as possible, for the more we depend upon others the less prestige we have and the weaker becomes our personality, while the more help we offer others the more is our power and honour.

67. Still waters run deep

The depth of the seas can be inferred from its surface. If the waters are restive, it is impossible to determine its depth properly. It is customary to believe that equanimity on the surface of the water is symbolic of its real depth. This is a proven fact. Water at the shores of Puri, Konark, and Chandipur is less turbulent. So we know one can walk even up to a mile into the sea in these places. But it is not so at other coasts where water is very deep and its surface still, full of only ripples. The farther we venture into the high seas, the calmer its waters become. The tranquillity of the seas is a reflection of its real depth. The same is true of human character. Those who are truly prosperous, wise, and powerful do not display it in front of others. They are very calm and sober in their outward appearance. But people without worth are boisterous and try to amaze others with their ostentatious appearance.

68. Prevention is better than cure

Once we get afflicted with a disease, it is very difficult to recover fully. One has to toil through discouragement and poor financial prospects while convalescing. Hence it is better to take preventive measures at all times, safeguarding us from unnecessary troubles. When an epidemic spreads in a locality, experienced doctors give more attention to prevent the germs from entering into our body than to curing the infected individuals. This principle is fruitful in every field of life. We may be robbed of our treasure, may be penalized for the delay in paying the taxes, or fall prey to the government for disobeying rules either consciously or unconsciously. Recovery is stifling in such occasions. If we prevent the dangers carefully, we shall not be caught off guard during an emergency.

69. Speech is silver, but silence is golden

Speech is an important requirement in human society for it is the means of communicating thoughts and without this, human interaction is unthinkable. It is through speech that teachers teach, saints instruct, leaders inspire their followers, and lovers attract and appease their beloved. Without speech a man feels imprisoned in some deserted land. Powerful expression of thoughts and feelings in speech influences a mob while that in writing influences only those who know how to read. Its power is obvious in the life and activities of Bose, Mujib, Hitler, Stalin, and Lincoln. But silence is a better virtue than speech. To give learned speeches is easy. But a sound understanding with deep contemplation, and its exertion through action, is very difficult. Many speakers are there, but listeners are rare. Unnecessary use of speech puts humanity at risk of tomfoolery and learning how to restrain it is an important lesson in life.

70. Work won't kill, but worry will

It is said that between the funeral fire and worries, the latter is more powerful in destroying man. The former burns a dead body only, but the latter burns a living body not at once, but bit by bit, which is very painful. So when even the funeral fire is said to be less harmful than worries, work should never cause any harm. Human life is feebler than death. It is his deeds that one lives. Worries always harm our vitality and destroy the sound power of judgment and our performance, ultimately leading us towards intellectual paralysis and utter dissatisfaction which is equated with death. While work nourishes and strengthens both our body and mind, worries grind them and cause irreparable damage.

71. Let the dead past bury its dead

Brooding over the past hampers further progress and so makes life miserable. But we have to march ahead in order to live a perfect life. A Sanskrit aphorism says that intelligent people neither worry about the past nor think of the future. They act according to the present situation. In fact, the present period is the most important time for a man. There is no gain in worrying over spilt milk. One must carefully avoid such misfortune in the present and future. One might be quite rich in the past, but of what use is it if he is a beggar at present? One might have been an illiterate a few years back, but he too can be a scholar if he strives enough. Neither fortune nor misfortune of the past matters much in the present. The very thought will simply spoil a man's life. Instead of preoccupying ourselves with the past, we must march ahead with an eye on the future.

72. The higher up, the greater the fall

The higher a thing is, the greater is its fall. The trivial collapsing is not as spectacular as the fall of a behemoth. The higher, the more glorious; so says the maxim. The climber finds a new world and looks at the old one from new angles. Thus, he enjoys his life in a new manner. But there is also more danger in his journey, for if by chance he falls owing to his carelessness or to certain other factors, his fall is greater. This makes him lose his life or limbs for ever. Another man climbing a little may not earn so much fame and knowledge, but his fall is not going to be so catastrophic. This is true in all spheres of life. People of high ambition, power, wealth, and charity may attain the zenith of their lives, but if they fall, they lose all; while the fall of a man of mediocre stature may not be as anticlimactic.

73. When in Rome, do as the Romans do

Man is a social animal, and as such his best quality is the power of adjustment. The more he can adjust with his environment and company, the happier he is in the society and can live all the years of his life with name and fame. When we are in our own country we have to act according to the customs and manners of our own, but when we go abroad it will be very difficult on our part to stick to those. So, we should accept their ways of living. Otherwise we would not be able to cope with them and would be ridiculed. Our life may sometimes be in danger too. When we are in India, we should do as the Indians do; when in England, as the English; and when in Rome, as the Romans. We have to eat their food, wear their dresses, speak their language, and so on.

74. Black will take no other hue

In a dark room nothing is visible, and black takes no other hue. If we wash a piece of burnt wood even a hundred times with all sorts of powerful chemicals it cannot change its colour. Black has traditionally been used by painters, poets, and thinkers to symbolize sin, absolute perversion, ignorance, and contempt. It is very difficult to correct the character of a completely perverted man, to change a sinner or a fallen being into a perfectly pious saint, and to make a complete fool into a judicious and intelligent being. They are all unaffected by any other colour. A piece of dried wood cannot generate green twigs, fragrant flowers and sweet fruits, though we try all our life. So it is ridiculous to expect love from a cruel assassin, a child from a barren woman, heroism from a coward, sweet water from the sea, chastity from a woman of loose virtue, fragrance from a 'palash' flower, and reason from a lunatic.

75. To do a great right, do a little wrong

The aim of all sciences, religions, and philosophies is to do good to human society, and the ethicists compel that this good must be achieved by good means. None will be praised by the laws who helps the poor by robbing the rich, nor one tortures himself extremely for the benefit of others. Good results must be achieved by good means. But the ways of the world are not always so direct and smooth as to allow easy progress. Here, our actions are very often determined more by situations and environment than by the character of the worker. So, good results may not always be achieved by good means in these cases. To do a great good, we ought to do a little wrong. Yudhishthira, a devotee of truth, told a little lie to suppress the enemies. In fact, wrongdoing with a clear conscience is always allowed by practical morality.

76. The devil is not so black as he is painted

No man in this world is absolutely bad or absolutely good. Although gods are divine, they are not completely devoid of devilish qualities. Who is not aware of Zeus' polygamy and Hera's cruelty? Although Satan is a devil, is not his heroism, strong pursuit, perseverance and skill admirable? Devils are of course black, but not absolutely. They have hearts and realization, and the possibility of change is latent in them too. Macbeth realised the unreality of life and power, King Lear could repent for his pride, and a robber like Ratnakar could be transformed into a saint and a poet like Valmiki. Hence, when the poets and scriptures paint the devils so black, they emphasise the idea, and not the particular person. It is devilishness, and not the devil, which is absolutely black.

77. The past is always golden, the present is always leaden

Our nature is such that we always enjoy the memory of our past events, both sorrowful and pleasant. However happy the present may be, we feel it is inferior. In our youth when we go back to the days of our childhood … our naughty behaviour with our parents and relatives, father's threatening, mother's love, gradual growth of our duty- consciousness, struggle for progress in studies, suffering in the days of hardships, etc., we feel as if we have been transported to some dreamy land of fairies and utter…"Oh, how sweet were those days!" In comparison with all those events of the past, the present appears leaden; and even the sweet smiles of our beloved cannot please so much as the sufferings of our childhood do. Again in our old age, the events of youth appear golden; while old age itself seems a dungeon of invalidity and endless suffering.

78. Stolen fruit is sweetest

It is a very strange nature of man that he is frequently curious about forbidden things. A room may be full of gems, but if it lies open we don't feel so much interested in it. If, on the other hand, a room is completely empty, but locked with a label …"Forbidden Room", all of us would be quite anxious to see what stuff is there. Similarly, we don't get so much pleasure in eating the mangoes of our own garden as in eating those stolen from others' gardens. This is a familiar experience recorded from our first childhood. The same is true in case of love. One's relation with his spouse in married life is not so much charming as it is with his beloved. It is because we enjoy that most which we are likely to lose shortly or possess scarcely.

79. After a storm comes a calm

Nothing is constant in this world. The charming fra-grant evenings of spring are taken over by the burning noons of summer. Autumn's golden sunset makes one forget the tempestuous night of rainy season; and amid the deadly clouds of winter nights, we simply dream of spring. Similarly, happiness and misery in our life follow each other in a cyclic order. If today one is a millionaire, he might become a vagabond tomorrow; and if one is a handsome young man now, he is susceptible to ugliness just as much. Life thus runs through hopes and frustrations, losses and gains. Nobody is destined to celebrate or suffer eternally. Disaster comes, shakes us, and goes away. If we are deeply rooted in confidence, tolerance, hopes, and perseverance, no crisis can root us out. It simply prepares us to see the coming days of glorious sunrise. If winter comes, can spring be far behind?

80. Discipline means success, anarchy means ruin

Success in every field needs discipline. One has to perform his works regularly and attentively with all his zeal and perseverance. Proper time must be given to each course of the whole work. Someone with a disorganized mind fails to perform his tasks within a stipulated period. However talented a student may be, if he lacks patience, and with a quickness of mind tries to grasp a course of three years within a few months, success is far from him. A state where anarchy reigns, where no social or political discipline is maintained by its ruling class and common man, is self-destructive. On the other hand, where people co-operate with the rulers who with all their honesty and love exercise their power in a disciplined manner, rapid development in every sphere is ensured.

81. Every Indian is a philosopher

India has had a glorious philosophical tradition. Many of the teachings of the Gita and the Upanishads are quite popular. Unreality of the world, futility of sense enjoyment, and immortality of soul, etc. are known almost to everyone, and realising the truth many people renounce the world and through heavy penance try even from their childhood to attain liberation. India is, therefore, a country of saints who popularise the philosophical ideas and attract others to their thought and wisdom. The common people here tend to philosophise day-to-day happenings and are apt to quote some authoritative texts wherever necessary. Philosophy is not merely a matter of speculation here, nor is life a matter of action only. Life is action as well as contemplation for an Indian. So his action and contemplation, attachment and detachment, go hand in hand—a phenomenon not known to have happened anywhere else.

82. Fortune favours fools

Fools always hanker after fortune. They say, it is luck that makes a man. However persevering, industrious, and sincere a man may be, he cannot get success unless the goddess of fortune favours him. But the wise think just the opposite. Man is not a servant to fortune, rather fortune is the servant to man. Fortune does not favour one accidentally. It is free of bias and prejudice. An industrious man goes on working untiringly without waiting for the boon of fortune; for he thinks, success is the necessary result of his enterprise. No goddess of luck can check the result or go against him if his works are done duly. It is work that is most important, not the favour of fortune. So while the fools wait for the favour of fortune sitting idly, the wise do not care for it. It is action that favours them, not fortune.

83. If wishes were horses, beggars would ride

Everybody wishes to ride a horse, earn lakhs, and to enjoy all the beauties of the world. A blind man wishes to see the purple sunshine, and a lame man to move around the world. But mere wishes are useless unless they are brought to fruition. This is quite difficult. For, riding a horse money is required to purchase and feed it, and wishes have no magical power to produce money out of nothing. It requires struggle, skills, perseverance, and patience. When there is many a slip between the cup and the lip, many slips must be there between wishes and achievements. That is why, despite the wishes of numerous enthusiasts, only a few shall ride a steed. Men of fame are countable and a few alone pass the examinations with brilliant records, although all of us dream to achieve it.

84. Lock the stable door after the horse has bolted

Precaution always ensures safety. But people very often forget this principle. They lock up their stables when the horse has bolted. The stable must be locked carefully every day so that there would be no fear of the horse running away. But when the steed has run away, of what use is locking the stable? Similarly we have to take preventive measures to avoid disease. But when we have already fallen ill there is no hope of quick recovery despite all our cares. A student has to prepare his courses regularly before he appears for the examination. If after the publication of his failure he starts his studies sincerely, by no means can he appear for the previous examination. Whatever we do, we should think of the pros and cons before performing the deed.

85. Give the devil his due

In society our behaviour with other persons must be apropos to their character. Here there are angels as well as devils. Angels with their noble and honest characters deserve love and respect from us. With their high creativity they unite with other people to carry on the beneficial works for the society. They sacrifice their own happiness for others, and we make ourselves fortunate by letting ourselves come into contact with them. But the devils, on the other hand, are destructive in character. With their jealousy, cruelty, prejudice, and harmful attitude they spoil others. We should carefully avoid their company. This does not mean that the devil must be allowed to exercise his whim at his will. It is more serious a sin to allow devils to operate than commit sin ourselves. None is more ignoble a coward than one who tolerates a devil. We should give them their due by rooting them out of society as soon as possible.

86. He that is down needs fear no fall

The higher one mounts the greater is his fear of a fall. He who stands on the ground fears no fall at all. A man of high ambition and talent may rise upon the peak of success in his life, may enjoy the glorious and majestic sight of the world thence, and may make so to say, his life perfect from all sides. But if he falls by chance or by his insincerity, he injures himself severely. His ruin is inevitable then. The more ambitious one is, the more is the fear of frustration. He cannot be satisfied with the normal ways of life. So he runs toward one of the two extremes; either mounts the highest pillar of success, or is ruined by utter frustration. But a man of normal hopes and power treads the safer path of life.

87. Forgiveness is the noblest revenge

The 'tit for tat' principle leads us towards an indefinite point. If we avenge our father's murder by killing his murderer, his son may repeat the action; and so whither will it lead us? Forgiveness is therefore the best means of taking revenge. By modifying the character of the victim it may bring better results than by replicating the doings of our enemy. The ancient story of Vasishtha and Vishvamitra exemplifies the power of this forgiveness. Vishvamitra, the king, tried to outpower Vasishtha, the sage. He did all sorts of cruel deeds—even killed the sons of the sage. But Vasishtha forgave all the time. At last, being defeated by the saintly heroism of Vasishtha, Vishvamitra performed austere penance to gain the power of a Brahmarshi. He failed several times; but succeeded at last, only by practising patience and forgiveness which are the two arms of a saint.

88. People living in glasshouses shouldn't throw stones

Houses made of glass are brittle. They are too weak to resist even the lightest stroke. So if people living within it quarrel with each other and out of anger and jealousy throw stones at each other's house, the result could be disastrous. The whole world and our life within it are brittle too. All of us have our limits and weaknesses. None is absolutely perfect. So once we start finding fault with others, there is no end to it. If we find theirs, they will find ours too; and if we attack them, they will attack us too. Ultimately, we shall all be harassed and exposed to unhappiness. The house of our confidence, faith, longevity, and social prestige will be shattered into pieces like houses of glass. To stop this, we should stop mutual attacks.

89. Many a pickle makes a mickle

No big sum is sui generis. A minute consists of sixty seconds, sixty minutes make an hour, twenty-four hours make a day, thirty days a month, and twelve months a year. The vast world is nothing but an assemblage of innumerable dust particles and the high ranges of the Himalayas are storehouses of pieces of stone. A big forest comprises many little creepers and trees. So a big thing should not be over-emphasised, nor a small one overlooked. Many people are here pound-wise; they fix their eyes on big amounts and neglect small ones. These foolish people forget that without earning a penny they cannot earn a pound. A man who neglects a paisa can never be a millionaire in his life and who overlooks petty works of love can never be an Adam. Great achievements are possible only through small moments of success and we can construct our character only by attending to the little civilities and courtesies of life.

90. A drowning man catches at a straw

A drowning man loses all hopes of life and at that stage his power of judgment wanes. The only thing before him is to save his life somehow. Even a piece of straw awakens hope in him, and he tries to escape by it. When a man falls from a tree, he tries to save himself with a twig. In the Rigveda, the oldest compilation of human wisdom, when King Pururava lost his wife Urvashi he became mad at this separation, and forgetting the distinction between the sentient and insentient, he wanted to know the news of Urvashi even from creepers and animals. In all such moods when man feels utterly hopeless, even the most negligible things appear before him as great sources of help and hope. A hungry beggar sometimes collects his food from dustbins and tries to fill his belly with offal.

91. Habit is the second nature

One's character is formed out of his habits. A work becomes a habit in one's life when it is repeated multiple times. One gets up, for example, at four in the morning, continuously for a fortnight. He is then habituated with this early rising and this habit influences his character as he becomes more active, sincere, and cheerful than before. His power of concentration also grows gradually. If he drinks wine for two or three days, he develops a habit and gradually it has a corrupting influence upon him. Habits are so easy and spontaneous that they are called second nature. A drunkard may not like drinking. But he keeps drinking out of a compulsive urge. Eventually, he is so entrapped by his habits that it becomes difficult on his part to give up. Sow an act and you reap a habit; sow a habit and reap a character.

92. All work and no play makes Jack a dull boy

Life is meant for action. The more active we are, the more successful our life is, for it is only the actions that make us immortal in the world. But life is not like the flow of water which runs only in one direction. Variety indeed is the spice of life. If full of only responsibilities, serious actions and sincerity, life becomes dull and monotonous. Changes make its course sweet and attractive. The same cake, however sweet it may be, does not please us forever. Nobody enjoys consuming the same sweet at all times. Work alone does not make life successful. After days of serious action we become tired and want some relaxation. Games offer us that window of relaxation through the expenditure of physical energy. When our mind is free from burdens and the tiring effect of labour, we jump again into work and find our zeal and power renewed.

93. There's nothing new under the sun

There is nothing new on this earth under the sun. The seas, rivers, lakes, mountains, and living creatures which were there thousands of years ago are still present. From the first day of creation when Eve attracted Adam, he was intoxicated by the bliss of her everlasting youth…men and women are made for each other. The seasons of the Earth continue their motion in the same manner they did billions of years ago. Macbeth's ambition, Clytemnestra's adultery and Helen's passion are nothing new. Names are old, the sky is old, and the fire is old. As a child grows into a youth and youth into old age, they achieve no new forms, for neither youth nor old age is something which was never seen in this world, and this transformation of all the creatures of the world is as old as the sun and the moon.

94. Hope springs eternal in the human breast

It is told that when Pandora was sent by Zeus to Prometheus and Epimetheus with a basket full of diseases, wishes, evil powers, and worries to destroy human beings, Pandora opened the basket and let out evil beings to afflict humankind. Prometheus, understanding the plot, closed at once the basket from which all maladies came out. Hope alone, which was trapped inside the basket, has been springing thence in the human breast with all its good effects. In fact, it is hope that is the root of all success amidst the ocean of failures. Every moment we suffer in life and we are so perplexed by its oddities that we think it better to die. But in the next moment, hope awakens us from this dungeon of gloom and lights us with new wishes and renewed vigour. We gather momentum with the hope for a better opening of life.

95. Necessity knows no law

Law regulates human actions. Animals obey no laws. Their actions are irregular, primitivistic, and anomalous. They lack seriousness and act according to their instincts. The questions of customs, manners, and civilizations arise not in their case. But law distinguishes men from animals. Humanity is determined by obedience to laws. Men frame laws to regularise every step of their actions and by that raise themselves above the level of brutality by making them sociable and civilized. But exceptions are there. Human beings violate their own laws where it is necessary. The invalid and sick persons and infants are free from all laws for they are unable to maintain any; and what we are able to perform in our own homes, must be modified for the world outside, for we have to act according to the condition of our environment.

96. There's many a slip between the cup and the lip

The world is changeable and the changes are so sudden that nothing is assured. In a wink, it may turn topsy-turvy. Sitting in the dining room and holding a cup of tea or wine we cannot guarantee that we shall drink it; for every moment runs so uncertain that many slips are quite possible between the cup and our lip. The future is so dark that nothing can be predicted with certainty. If we are beautiful today we might become ugly the next day. Just before achieving supreme success, one may lose one's life itself. We know how Rama had to start his exile for fourteen years on the very day when he was to be crowned, and how Gandhi lost his life while he was going to be warmly honoured by the people for whom he fought his whole life.

97. A prophet has no honour in his own country

A prophet is not honoured in his own country because he is known by the people there from his childhood. People have seen him while he played naked, engaged in perkiness, picked quarrels, and showed reluctance towards his studies. Thus, his gradual development from childhood to youth and thence to matured age, from anomalous, uncertain character to spiritual practices and divine perception is not regarded by the people. Parents consider their children as helpless babies, even when they are established in society. The society in which one is born and bred never sees anything remarkable in a man of genius. Instead, his abilities are mocked, jeered at, and considered eccentric. It is the faithful reporting of the might and power of the prophet by foreign sources that finally convinces others of his clout and reintegrates him into society.

98. A living dog is better than a dead lion

A lion is certainly far more powerful than a dog. It is the king of animals and simply its sight terrifies the most powerful of all beings. Thousands of most powerful dogs will not equal one lion. But what is the value of a dead lion? It is as powerless as a pebble. If one gathers a number of deceased lions around his house, a rat would not care to sniff their corpses. Rather, a timid dog will serve a thousand times better. Similarly, in our practical life we should not judge a man by his past power and glory. How profoundly talented and active a man might be in the past, it is of no use if he is invalid at present. In that case, a man with little talent and high spirits is far better than him. A millionaire in the past but a beggar at present is certainly inferior to a man of a few hundreds.

99. Ill got, ill spent

The universe is governed by the law—As you sow, so shall you reap. If you perform beneficial works, honour and blessing will come to you and your fortune will increase exponentially. If your intentions are bad and your actions are guided accordingly, you will reap appropriate results that end in misery and misfortune. One ought not to act with malice or deviously, for the scriptures say that human action is observed by the natural and divine elements. Yama, the king of death, night, day, morning and evening, the scriptures say, is watching. Where can you hide your actions? The money one earns by stealing or robbing is spent when he is caught red-handed, in bribing the police, or in fighting court battles; and a merchant's profit by unfair means is spent in paying for those who bear false witness.

100. Spare the rod and spoil the child

Chanakya and Manu have admonished that we should bring up our children with full affection up to the fifth year; thence up to the fifteenth with strict watchfulness, all sorts of control and punishment, for this is the most important period of the child that determines the formation of his character. Here the child is neither without conscience, nor fully conscious of the hopes, duties, and aims of a human life. He is guided more by instinct than by reason and there is plenty of fear and ill-influence which he absorbs easily. So parents should administer them very carefully, avoiding all sorts of bad company from outside and harmful inclinations and bad habits from within. If necessary, they should not hesitate to intimidate them by force in order to discipline them to a higher authority. If this stage is neglected once, the child is spoiled for ever.

101. Eaten bread is soon forgotten

Human beings are utterly practical, and their practical attitude very often turns to selfishness. We cannot take care of all the things that once served us but are now useless, for this is not practically possible. We throw away our worn-out dresses, leave our house when it is damaged, and leave our friends, when they go against us; so do we throw away instruments that are damaged or in disrepair. But it is really painful when this attitude turns to selfishness. We need a friend in danger; and when we are saved the friend is forgotten. Libertines fly from one woman to another like butterflies, and when the honey is sucked they leave them alone and helpless. Our parents bring us up with all their sacrifice; but when we are established in society, we forget them very often, and even misbehave with them. When the purpose is solved, the helper is kicked out.

102. Familiarity breeds contempt

Too much of anything is always bad. Familiarity brings two or more people near each other. It is the basis of love and affection. But too much of it breeds contempt. Two friends staying far from each other find their love being strengthened by separation but when they meet frequently they do not get so much pleasure. That is why in case of a pair of lovers, union after a long separation is so enchanting. The value of an object is realised in its absence, not when we have plenty of it. Abundant rice does not make us realise its worth, but when we are hungry and not a grain is available, we realize the significance of food. Similarly when something is eaten in great quantity, it cloys the appetite, and when we wear a dress for a long time, no further attraction do we feel for it.

103. God tempers the wind to the shorn lamb

Fur on the body of an animal has a lot of beneficial aspects. They are saved from extreme cold or extreme heat. But when these hairs are shorn by the owner for wools, the lambs suffer naturally, and when the owner himself causes this suffering, who will help them except God, the Father of all? He tempers the wind so as to save the helpless sheep from injury. God does this not only to protect animals. As the father of the whole creation, there is no end to His mercy and bliss. In fact for all the animals, plants and birds, he shows equal sympathy. Still more merciful, he is for the helpless and the weak. With this self-confidence and egoism human beings are enthused to shoulder responsibility. God is often denounced by those who are overwhelmed with pride and raucousness. But he, who realising his limits and weakness surrenders completely to God's will and mercy, is best rewarded by Him.

104. Nearer the church, farther from God

It is quite common for a boy living near the school to arrive late, for he thinks, that the school being nearby, he need not worry about arriving on time. Similarly, a man living near a church or temple seldom visits it, for every day he thinks that it is quite near, and so at any moment he can go there and pray to God. But his visit gets postponed indefinitely. No occasion for a spiritual experience comes in their life. It is a peculiar nature of man that the more facility he gets, the more he wants and the lazier he becomes in searching for only the opportunities and advantages which would bring him success without labour. Such a person fails ultimately in every field of his life.

105. One slip doesn't end misery

Misery does not come alone. It comes with many slips which form a chain…one linked to the other. When falling ill we lose our vitality, health, longevity, money, and many other things which are to be recovered with a lot of effort very often without any hope of recovery at all. In times of misery, slips are multiplied until they cover their full space. The time of happiness ends soon, but that of suffering is prolonged. Hence, we have to wait patiently for the end of this chain. We should feel neither vexed nor perplexed, for this will rather increase than decrease our miseries. Life, again, does not consist of a single chain of suffering. As sorrows and happiness move in a cyclic order, several chains of misery are quite possible. So, realising this truth we have to brace ourselves for the struggles of life.

106. Be true to the salt you eat

Faithfulness and gratitude are two very precious virtues of human beings, for they determine the developed culture of a society. However rich and prosperous the individuals of a society may be, if they are not faithful or grateful to one another, they cannot unite and so cannot bring all-round success, either in their individual lives or in the society as a whole. Even a millionaire, here, is sometimes compelled to take help from a beggar and no man can live in his society being ungrateful to his comrades. We must be grateful to our friend who has helped us by supplying a little amount of salt while we were in need. How shall we ever repay a man who helped us with a lump sum during an emergency? If this feeling of gratitude is lost, none will have faith in and love for others. The society will lose its unity completely.

107. First impressions are the most lasting

Human character is so strange that it is very difficult to understand a man fully even from close quarters. One appears this way now and the next moment, another way. The dynamic nature of personality necessarily invites such strangeness. In spite of all that, something basic is there which is not affected by any kind of change. This persists through one's life; and it is this basic nature which is very often marked by persons of intelligence and intuition. The feelings and ideas that one experiences and conceives of a man at his first sight are known as the first impressions. These are quite important in forming the judgement about human nature, and these are so powerful that they create a concrete picture of man in the observer which is rooted very deep and is not subject to change very easily.

108. Fine words butter no parsnips

Use of words is a distinguished feature of human beings, and the use of sweet words is the sign of polite society. It may sometimes be difficult to please people with plenty of wealth, but with sweet words everyone is pleased. This is an instrument to capture the whole world. But limits are there to it as to all other objects. Sweet words undoubtedly reign over all our emotional activities, but it rarely affects human physiology. A sick person, for example, may be temporarily relaxed by the soothing words of a doctor or of a nurse. But only this cannot cure him of the diseases perfectly. For that, medicine is necessary. Similarly, a hungry person cannot be satisfied by merely sweet words; he needs food. Human beings have two factors—physical and emotional—both of which are to be treated with equal importance. One treatment is not a substitute for other, but complementary to it.

EXERCISE

Expand the following ideas

1. An idle brain is the devil's workshop
2. Cut your coat according to your cloth
3. Absence makes the heart grow fonder
4. Ignorance is bliss
5. Let sleeping dogs lie
6. Early bird catches the worm
7. A rolling stone gathers no moss
8. Don't count your chickens before they hatch
9. Cowards die many times before their deaths
10. The road to hell is paved with good intentions
11. All is fish that comes to the net
12. What God will, no frost can kill
13. Paddle your own canoe
14. Let bygones be bygones
15. Some have the hap, some stick in the gap
16. Among the blind the one-eyed man is king
17. A chain is only as strong as its weakest link
18. All's fair in love and war
19. Set a thief to catch a thief
20. A good wine needs no bush
21. Ill news comes apace
22. An eye for an eye and a tooth for a tooth
23. Don't cross a bridge until you come to it
24. A bad workman always blames his tools
25. It takes two to make a quarrel
26. Don't cast pearls before swine
27. Don't judge a book by its cover
28. Two of a trade can never agree
29. All roads lead to Rome
30. Pride goes before a fall
31. Better late than never
32. It is the first step that is difficult
33. Beauty is in the eye of the beholder
34. When the going gets tough, the tough get going
35. Lightning never strikes twice in the same place
36. The grass is greener on the other side of the fence

Other Publications of the Author

BOOKS (Authored/ Edited)

ENGLISH

1. The Concept of Imitation in Greek and Indian Aesthetics. Calcutta: Rupa & Co, 1977.
2. Representation in Contemporary Criticism. Calcutta: Rupa & Co, 1986.
3. Deconstruction in Contemporary Criticism. Calcutta: Rupa & Co, 1989.
4. Art and Representation: Contributions in Contemporary Aesthetics. Westport, USA: Praeger Publishers, 2000.
5. Art and Experience. Westport, USA: Praeger Publishers, 2003.
6. Art and Essence**:** Studies in Art, Culture, and Communities (with Stephen Davies). Westport, USA: Praeger Publishers, 2003.
7. Art and Expression: Contemporary Perspectives in the Occidental and Oriental Traditions. GmbH: Verlag Trougott Bautz, 2011.
8. Fiction and Art: Explorations in Contemporary Theory. London, UK: Bloomsbury Publishing, 2015.
9. Imagination and Art: Explorations in Contemporary Theory (with Prof. Keith Moser). Netherlands: BRILL, 2020.
10. Estetica Indiana Contemporanea (Contemporary Indian Aesthetics). [Translated into Italian by Prof. Grazia Marchiano], Milan, Italy: Rubberttino, 1995.
11. Sridhara Svami: A Medieval Indian Philosopher of Religion (Makers of Indian Literature)**.** New Delhi: Sahitya Akademi, 2010.
12. Vishvanatha Kaviraja: A Medieval Sanskrit Literary Critic (Makers of Indian Literature). New Delhi: Sahitya Akademi, 2011.
13. Baladeva Vidyabhusana: A Post-Chaitanya Philosopher of Religion (Makers of Indian Literature). New Delhi: Sahitya Akademi, 2023.
14. Patterns of Metamorphosis in Greek and Indian Mythology. Calcutta: Punthi Pustak, 2011.

15. Classical Indian Tradition and the Philosophy of Art: Essays in Comparative Aesthetics and Literary Theory. Cuttack: Brahmi Academic Publishing, 2016.
16. On the Use of the Genitive Absolute in Sanskrit (Edited with critical introduction and commentary on the doctoral thesis of Swiss semiotician, Ferdinand de Saussure, translated from French to English by Prof. Patrick Michael Thomas). Illinois, USA, Common Ground Publishing, 2018.

ODIA

1. Sulata Ku Sesha Chitthi (Last Letter to Sulata) [Short Stories]. Cuttack: Friends' Publishers, 1974.
2. Aristotle'nka Kabya-Tattwa (Odia translation of Aristotle's 'Poetics' with critical notes, commentaries, and essays). Cuttack: Friends' Publishers, 1967.
3. Greek Nataka (Odia translations of some ancient Greek plays of Aeschylus, Sophocles, Euripides, and Aristophanes, with commentary and critical notes). Cuttack: Kahani Publishers, 1985.
4. Shatabdira Shabda (Sound of the Millennium) [Short Stories]. Cuttack: Vidyapuri, 2000.
5. Manapatra (Citation) [Poetry]. Cuttack: Vishvanatha Kaviraja Institute, 2004.
6. Nihsabda Asavari (The Silent Raga) [Poetry]. Cuttack: Vidyapuri, 2015.
7. Jagannath Chakrabarty'nka Kabita (Poems of Jagannath Chakraborty translated from Bengali to Odia). Calcutta, 1965.
8. Pallikabi Nandakishore (Character Play). Cuttack: Vishva-natha Kaviraja Institute, 1977.
9. Kabi Bansiballabha (Character Play). Cuttack: Vishva-natha Kaviraja Institute, 1978.
10. Jayee Rajguru O Chakhi Khuntia (Patriotic Plays). Cuttack: Vishvanatha Kaviraja Institute, 2012.
11. Paschatya Sahitya'ra Itihaas (Vol.1: Greek Parba). Cuttack: A.K. Mishra Agencies, 2010.
12. Jibanara Artha: Albert Camus O Odia Udbhata Nataka. Cuttack, Mita Books, 2012.

Several book chapters, essays, stories and poems published in different Odia books, journals and literary magazines.

JOURNAL ARTICLES/ BOOK CHAPTERS (English)

1. Problem of Understanding and Enjoyment in Aesthetic Experience (*Journal of Comparative Literature and Aesthetics*, 1978).
2. Theory of Impersonal Art (*Journal of Comparative Literature and Aesthetics*, 1979).
3. The Philosophy of Musical Symbolic in Indian Mythology (*Journal of the Indian Musicological Society*, 1987).
4. Future of Art: Some Indian Views (*Proceedings of the International Congress on the Philosophy of Art*, Finland: 1991).
5. Mimesis in Greek and Indian Aesthetics (*The Major Currents of 20th Century Aesthetics*, Italy: 1991).
6. Representation in Painting and Drama: Arguments from Indian Aesthetics (*Journal of Comparative Literature and Aesthetics*, 1992).
7. Aesthetics Beyond/ Within Aesthetics: The Scope and Limits of Aesthetics in Indian Antiquity (*Journal of Comparative Literature and Aesthetics*, 1995).
8. Art, Nature and the Artifactuality of Art and Nature: A Plea for Environmental Aesthetics in Ancient India (*Journal of Comparative Literature and Aesthetics*, 1996).
9. Emotion, Aesthetic Experience and the Contextualist Turn (*International Yearbook of Aesthetics*, Sweden: 1996).
10. Art, Reality and the Reality of the Arts: Ontology, Representation and the Sister Arts Theory in Indian Aesthetics (*Indian Response to Literary Theory*, Delhi: 1996).
11. Art, Environment, and the Aesthetics of Art and Environment: A Chapter from Indian Philosophy (*Journal of Comparative Literature and Aesthetics*, 1997).
12. Rasa, Sringara and Sringara Rasa: Aesthetics as Mass Culture in Indian Antiquity (*Dialogue and Universalism*, 1997).
13. Dhvani as a Pivot in Sanskrit Literary Aesthetics (*East and West in Aesthetics*, Italy: 1997).
14. Transculturality of Classical Indian Aesthetics (*Frontiers of Transculturality in Contemporary Aesthetics*, Italy: 2001).
15. Indian Intermedial Poetics: The Sanskrit Rasa-Dhvani Theory (*Cultura*, 2016).
16. Indian Aesthetics: Divergence and Convergence (*Indian Aesthetics*. Delhi: DK Printworld, 2020).